

## CITY ITEMS.

**Mr. John E. Page of Bennett, N. Y., well known as a cattle dealer, and to some extent as a breeder of short-horns, advises us of his intention to present to the Commissioners of the Central Park next fall several pairs of the large black ducks which he has for several years past been breeding. They are obtained by crossing upon the wild duck of the lakes, and are said to have great size, but none of the fishy flavor of the wild bird. The plumage of the female is quite black, but the male has brilliant green wings, and a spot on the head. No doubt other presents of a similar character will be made by private individuals from time to time, and in the course of a few years we may reasonably expect to see on the ponds of the beautiful Park aquatic birds from other countries. If a few pairs of American deer, and some other of our native animals, could be placed in paddocks in the Park, they would be a source of much interest and gratification to the thousands of visitors who there congregate.**

**THE TOMBS LIBRARY.**—Some time since, Mr. Sutton, the Warden of the Tombs, commenced forming a library for the benefit of the prisoners under his charge. The library was commenced with about 200 volumes, which were presented by Mrs. H. H. Starr of this city; the same lady has since contributed a number of volumes, so that, with the other donations, the library now numbers between 400 and 500 volumes. The volumes comprise religious books, books of travel, history, etc., and are in great demand by the prisoners.

**Mr. Dayton, No. 36 Howard street, has published "The Republican Campaign Songster," edited by W. H. Burleigh.** Mr. Burleigh is well known for his spirited Republican songs, which have created much enthusiasm at great gatherings of people. The little work of 72 pages is worthy the attention of clubs, &c.

**COMPLAINING OF HER FATHER.**—On Thursday morning a policeman entered the Jefferson Market Police Court, having in charge a brutal looking Irishman. The man's appearance was rough and filthy, as if he had been drunk for weeks. His hair hung in matted locks about his forehead and eyes, his face was bloody and still bleeding from several little cuts received in some drunken brawl. Accompanying the officer and the prisoner was a pretty looking girl, about 19 years of age. She was plainly, but neatly dressed, her whole appearance was prepossessing, while honesty and truth were stamped in every line of her features. The prisoner was placed in the box, to await his regular turn for examination, and the young girl took her seat among the crowd of men and women, who were in attendance as witnesses and spectators. The Magistrate soon noticed the young woman, and being struck by her look of distress, and her apparent uneasiness at the situation in which she was placed, he at once called her to him and inquired the nature of her business. She told him her story, while the tears stole down her cheeks, and her sobbing nearly choked her utterance. Her name was Margaret Rooney, and the brutal looking prisoner was her father. She was born in New-York, and had lived with her parents until about a year ago, when she left them, and went out to service. Previous to leaving her home her father had become very intemperate, and often abused his wife and children. Finally, her mother took to drink also, and at last both the parents became so depraved that they kept drunk nearly all the time. When they would become partially sober, it was only to quarrel and fight, and abuse the children, of whom there were four—Margaret being the oldest. The parents had owned a little property—a few hundred dollars' worth—but this was soon exchanged for drink. When that was all gone, the household goods, clothing, and every article of comfort possessed by the family, were sent a piece at a time to the pawnshop, and its equivalent in whisky obtained. In this way they went on—drinking, quarreling, fighting, and abusing their children—till everything of value had passed down their throats in the shape of rum. Then the father and mother, in their drunken depravity, called upon Margaret to find them money, more money, and more rum. They said the way was clear enough—look at these attractive girls that were walking the streets in gay attire, had plenty of money, and lived in luxurious ease. Why should not she? Why not sell her body and soul to give them drink? Up to this time, Margaret had borne with every abuse and indignity that had been heaped upon her for the sake of the two little brothers and a sister, whom she felt bound to protect; but this proposition, coming as it did from those who should have guarded her innocence from all evil, and being insisted upon by them with threats and curses, determined her to run away. So one day, when her father and mother had drunk and fought themselves into a state of insensibility, after having beaten her for persisting in refusing to accede to their wishes, she stole out of the house and left her home forever. It was not long before she obtained a good situation with a lady who treated her kindly, and gave her every encouragement to do well. After having worked there a short time, she took up her wages and went to her old home to do something for her brothers and sister. She tried to leave them the few articles she had brought for them without seeing her parents; but just as she was leaving the house she encountered her father. It was impossible to avoid him, and an angry scene ensued; he attempted to detain her, but she finally eluded him and ran away as fast as she could. He followed her at a distance until he saw her enter the house where she lived. That night, about midnight, he returned to the house with several equally depraved companions, for the purpose of abusing her. Ascending the steps, he rang the bell, and Margaret shortly appeared at the door in answer to the summons. He seized her rudely, and violently dragged her to the sidewalk, where she was surrounded by the other ruffians. They attempted to hurry her away, but her screams brought to her assistance a policeman who was in the vicinity. At sight of him the father and his friends ran off, while Margaret returned to the house. Two days after, in the early morning, Margaret was sweeping the walk, when her father again rushed upon her, and attempted to carry her off. Again the same policeman came to her aid, and this time succeeded in arresting the unnatural father after a severe struggle. Margaret did not like to have him locked up, and so entreated the officer to let him go; but as the drunken brute persisted in threatening and cursing her, the officer refused to release his prisoner, and finally induced Margaret to accompany him to Court. And now she begged the Magistrate to protect her and do something for her brothers and sister. She said that since she left home the little boys had been driven into the street by their father, who forced them to steal whatever they could. When they brought any article home, he would take it to a pawnshop, get what he could for it, and buy rum for himself and wife. In this way he was forcing the little boys to become thieves, and she begged they might be taken care of. The brutal father, who was thus striving to live upon the crimes and prostitution of his children, was immediately committed to prison, while the officer was dispatched in search of the other children. He soon returned with all three—two bright-looking boys, the eldest about 12 years old, and a little girl of five years. They were sent to the Juvenile Asylum, whence they will soon be sent to the Far West, to be reared in habits of honesty and industry. Margaret, still weeping, took an affectionate leave of her brothers and sisters, and, after thanking the Magistrate for his kindness and good advice, returned to her situation, happy in the thought that she had escaped the persecution of her father and the prospect of a life of shame.

**ARREST OF A CONDEMNED FUGITIVE MURDERER.**—Yesterday morning, Capt. Seaman of the Fourth Ward arrested an Italian, named Francisco Dominick Mayo, who is alleged to be a fugitive murderer from New-Orleans. The story goes that, in the Fall of 1887, Mayo became enamored of and finally married a housekeeper who was in the service of a Catholic priest. The priest, being desirous to see his housekeeper fairly

settled in life, loaned Mayo a sum of money to go into business. The time for payment came around, but Mayo was not ready with the money. The priest, who was anxious for his money, and pressed the matter rather closely, to the great annoyance of Mayo. Finally the community were startled one morning by the discovery that the priest had been murdered in his bed. Great excitement followed, and the police were active in their endeavors to arrest the perpetrators of the deed. They finally arrested thirteen men, Mayo being one of them, on suspicion of being implicated in the murder, and they were all put on trial. The evidence showed conclusively that Mayo was the main instigator of the bloody deed, but the prisoners were all found guilty, and sentenced to be executed at different times, three at a time. Three of them were executed, but on the second day of execution, when three more were to have been hung, the entire ten broke jail and escaped. Mayo was traced to Galveston, Texas, but managed to elude the officers. The others have never been heard of. Information was received here a few days since that Mayo was in this city, and Capt. Seaman instituted the search which led to his arrest yesterday. He was about sailing for a foreign port, as one of the ship's crew. The prisoner denies his identity, but two persons who have seen him declare that he is the man. He will be sent to New-Orleans immediately for identification.

**OUR CITY FATHERS ON THEIR MURDER.**—Father Alderman Barry and Father Alderman Bagley gave a little sparring exhibition at Jones' Wood on Thursday afternoon. Neither was in good condition, not having been in regular training for some time, and both were too full of lager to warrant much sport. They met by chance in the bar-room of Sumner's Hotel, where they soon engaged in a comfortable private quarrel. After considerable lingual sparring, everything seemed in readiness for the fight to commence. Time was called by Father Bagley telling Father Barry that he lied. At the word both came up to scratch, as steadily as possible under the pressure of the lager they had on board. Father Barry led off with his "right dink," catching Father Bagley on the "right peeper," which instantly went into morning, and began to shut out the daylight. Father Bagley rushed in and closed with his adversary, when each labored manfully to throw the other. Father Barry's hair became entangled about Father Bagley's fingers, and the basement of Father Bagley's pantaloons found to Father Barry's right manly. The rules of the P. R. were ignored, and scratching, biting, kicking, gonging and clawing became the order of the fight. At this exciting moment, when it was undecided whether Father Barry would suffer a "rape of the lock," or whether Father Bagley's pantaloons would be "unintentionally ripped," the cry of "police" was raised. Sergeant Van Brunt of the Nineteenth Precinct was seen bearing down upon the combatants. He instantly broke in the ring and pulled the men apart, by which operation Father Barry was forced to present his adversary a lock of his hair. This ended the first round; the men were taken to their respective corners, and neither being disposed to come to time for the second round, the battle was decided to be a draw. Neither being willing to prefer a charge against the other, neither was arrested. Father Bagley showed the most piousness, his left "ogle" being about the color of a slice of ham. Both the men expressed great anxiety lest there should be a stray reporter on the ground who would print the particulars of their encounter. After this scientific brush, one of our literary Fathers, Eugene Schine, a shining light in the Board of Education, attempted to get up a little fight on his own account. A Catholic priest, named Father Mooney, became odious in his sight, and Eugene vainly endeavored to punch his head. Sergeant Van Brunt, being a temperance man, objected to the punch, and the Rev. Father's head was not molested. So ended the day's sport. We understand that Alderman pugilists are to give exhibitions every day during the visit of the Jesuits.

**THE TOMBS "REVOLVERS."**—Agreeable to the orders issued by the Department of Public Charities and Corrections, the prisoners committed to the Tombs for ten days—and who are designated as "revolvers"—from the fact of their returning to prison as soon as released—are now sent to the Work-House. The following table shows the names of those sent up yesterday, their occupation, the offense committed, and the number of times previously in prison:

It will be seen from the above that the women have a greater affection for the Tombs than the male prisoners. Nearly all the women state that they are servants, when they are well-known prostitutes, but hope, by pleading a steady and respectable situation, to be set at liberty at once. The sending of these "revolvers" to the Work-House, where they will be obliged to serve their time at hard labor, will undoubtedly speedily diminish the number, and the frequency of their visits.

**ANNIVERSARY OF THE "MARINERS' FAIR" INDUSTRIAL SOCIETY OF NEW-YORK.**—About 400 ladies and gentlemen visited the asylum of this Society on the occasion of its sixteenth anniversary on Thursday. Leaving the city by the Staten Island Ferry at 2 o'clock, this large company, composed chiefly of the families of seamen and their friends, were landed at the Vanderbilt Wharf, about one mile below the late Quarantine, and but a few minutes' walk from the asylum. The meeting was held in the open air, upon the green in front of the massive brick edifice which forms a beautiful and airy structure. The next speaker was an elderly aged mother, widowed, and daughter of the men of the sea. Richard J. Thorne, esq., President of the Equitable Insurance Company of Wall Street occupied the chair. This gentleman is one of the Board of Commissioners of the Society, and takes a deep and hearty interest in its objects and its labors. After the singing of a hymn, prayer was offered by the venerable Father Bonum of Staten Island, a veteran Gospel preacher of the M. E. Church, now more than four score years of age. The first speaker, the Rev. Mr. Huntington, the chaplain of the Episcopal Church for Seamen, at the foot of Pike street, N. Y., was then introduced. His address, of about fifteen minutes, enchaind all present. It was an eloquent tribute to the noble band of ladies by whose self-denying struggles so vast an amount of good is being accomplished among the suffering families of seamen. After the singing of another hymn, Mr. Cornwell, a New-York delivered an address. He expressed very earnestly his cordial appreciation of the work of the ladies in founding and managing the asylum, spoke of the luxury of doing good, and of living for others in contrast with the miserable selfishness which reduces only in adding dollars to dollars, wrong from the heart. After the singing of another hymn, the Rev. Mr. Thorne, the benediction was pronounced by the Rev. T. H. Stinner of the Methodist Church for Seamen, at the foot of Pike street. The ladies were then invited to a collation in the dining room. Here the gastronomic skill of the guests was put to the test. After visiting the room of the asylum, and congratulating the happy old ladies upon their beautiful residence, the windows of which command a splendid view of the harbor, Long Island, Coney Island, and

in token of nobility and receiving from the trading and laboring classes the title of *sama*, or "my lord."

**THE LAWS.**—The Japanese laws are very severe, death being in theory the punishment for almost every offense, though in practice imprisonment and flogging are often substituted. The noble and the peasant, the rich and the poor are punished alike, fines and bail being unknown in Japan. The laws consist of simple and intelligible edicts issued from time to time in the name of the Tycoon, and are public, which are hung up in public places. There are no lawyers, every man conducting his own case before the magistrate, who gives a summary decision, which is executed without delay. Cases of great importance are referred to the Chief Justice at Miako, or to the Imperial Council at Kyoto. Justice is said to be administered with great purity and with much decorum and solemnity.

The history of Japan, like that of other ancient nations, begins with a mythical period, during which gods and goddesses mingled openly in the affairs of men. The authentic annals of the country commence with the reign of Sin Mu, who was said to have lived 600 B. C. He was a high priest and Emperor, and to have established laws and a settled government. For many centuries his posterity reigned on the throne he had founded, bearing the title of Mikado, and claiming to rule by divine right and inheritance. They were worshiped as gods upon earth, and long exercised most absolute power. In the year 600 B. C. he was succeeded by his son, and in ancient Japanese history there are many famous emperors. The most celebrated of these was the Empress Singokoku, who began her reign in the third century of the Christian era. She conquered Korea, and gave birth to a son who succeeded her, and who was said to have placed a God on the throne, and to have been deified, and is now the Japanese god of war. In this early period a free intercourse appears to have been carried on with China, from which country about the middle of the sixth century Buddhism entered Japan, and was extensively spread among the people. Toward the end of the thirteenth century the Chinese came to the aid of the throne, and a great civil war, which was ended by the Japanese god of war. In this early period a free intercourse appears to have been carried on with China, from which country about the middle of the sixth century Buddhism entered Japan, and was extensively spread among the people. Toward the end of the thirteenth century the Chinese came to the aid of the throne, and a great civil war, which was ended by the Japanese god of war. 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